SAN FRANCISCO HISTORY ROOM

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EAST WEST 東西報

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Angry Speakers at Acupuncture Hearing Call State Licensure Exam "A Lottery"

BY MAX MILLARD

SAN FRANCISCO - In the first public hearing in the history of the California Acupuncture Examining Committee, more than 30 angry and frustrated examinees, many of whom passed and are now practicing professionals, used the occasion to denounce the entire examination process.

Speaker after speaker cited instances of what they called gross incompetence and injustice in the administering of the exam, which was last held in August/September 1987.

The January 30 hearing drew about 80 people to the State Office Building on McAllister Street, about one-fifth of them Asian. It was prompted by the exceptionally large number of complaints made about the last exam. Of the 639 people who took both the written and practical parts of the exam then, only 211 (33%) passed both parts.

Margaret Waters, who passed the written portion but failed the practical by "a couple of points," expressed the feelings of many whn she related her own horror story of the day's experiences, then described the exam as "pretty much of a lottery."

The hearing was led by examining committee member Joel Edelman, chairman of the recently-created Examination Procedures Task Force, and Jonathan Diamond, the full-time executive officer of the Sacramento based Examining Committee.

Edelman began by frankly admitting that the major complaints about the practical exam were "quite consistent" and seemed valid. They included:

- Human "models" used in the exam were "not well screened," and were "of such different sizes and shapes that it was difficult to evaluate skill in locating acupuncture points.
- Only one minute was allowed to locate each point — an insufficient amount of time.
- The examinees had to dianose the patients quickly and without talking to them, which goes against all principles learned in acupuncture school. Some of the models were sick and others were "perfectly healthy."
- In the herb identification portion, one herb that wasn't on the required list was included by mistake.
- Some of the examiners were "quite helpful," while others were "unwilling to communicate in any way" with the examinees.

In the 3 1/2 hours that followed, 37 speakers rose to confirm Edelman's conclusions, and expand on them. Although the majority of California's estimated 2,500 licensed acupuncturists are Asian, and their failure rate was much higher than for non-Asians in the last exam, only one Asian opted to speak.

NEEDS TRANSLATION

Joseph Hsu of San Francisco, alluding to a 45-page booklet published by the state government, declared, "First, I wish the acupuncture law could be translated into different languages." No translations are available, even though the exam itself may be taken in Chinese, Japanese and Korean, as well as English.

"Second," he went on, "according to what Jonathan Diamond said, the board gets used to all these complaints. But I don't want them to get used to. I want them to understand and do something about it." He was met with loud applause. "And the last thing," he said, "they should consider to re-score from the last exam."

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Memo May Have Prodded UC Chancellor's Apology

BY GRANDE LUM

BERKELEY - The major catalyst for UC Chancellor Michael Heyman's apology for his handling of Asian discrimination charges (E/W 1/28/88) may have been the release of a damaging memorandum to a State Assembly subcommittee.

The Dec. 28, 1983 memo from Robert L. Bailey of the Office of Admissions and Records to Vice Chancellor Watson Laetsch states that "1. No permanent resident alien whose application falls within the top 50 percent of the application pool will be retained at Berkeley if the applicant scored less than 400 on the SAT Verbal Test.

"2. Those whose application falls within the bottom 50 percent of the application pool will require a score of at least 450 on the SAT Verbal in order for their application to be retained at Berkeley."

The memo became public knowledge a week before the Jan. 26 hearing, when Assemblyman Tom Hayden, D-Santa Monica, chair of the Subcommitteee on Higher Education, requested documents relating to admissions from UC Berkeley.

"SMOKING GUN"

"It's the `smoking gun' evidence," said Henry Der, executive director of Chinese for Affirmative Action.

At the January 26 hearing Heyman stated that the (Asian American) "concerns were exacerbated by drop in the number and percentage of Asian Americans admissions in fall '84, especially coupled with an internal memo in the Office of Admissions and Records proposing a floor of 400 in the verbal SAT which would disproportionately affect (Asian Americans) and removal of blanket EOP (Equal Opportunity Program) protection of Asians and whites."

The EOP decision meant that low income Asians and whites were no longer considered for special consideration in admissions, which hurt Asian admissions more than whites.

"The chancellor probably had the memo in mind, when he was making his appearance before the subcommittee," said Bud Travers, associate vice-chancellor of undergraduate affairs.

POLICYMAKERS

From late 1983 to the present, the "line" of policymakers determining freshman admissions' policies involved Travers reporting to Laetch who in turn reported to Chancellor Heyman.

A copy of the memo had also been sent to Travers, but he claims to "have no

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Second Class Postabe Paid At San Francisco, Ca
EAST/WEST NEWS (ISSN 0012-8589)

East/West News
838 Grant Ave. Suite 302
San Francisco, Ca 94108
(415) 781-3194

San Francisco Public Library
Periodicals Proc. Dept.
Civic Center
San Francisco CA 94102
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NEWS

Trans Pacific Purchases Vacant Wells Fargo Building in Alameda

SAN FRANCISCO - Trans Pacific Bancorp has acquired a vacant Wells Fargo building in West Alameda. From the 1940's until February 1987, Wells Fargo operated a bank at the 1442 Webster St. location.

The building was built in 1917 and is on the Historical Building List of the City of Alameda. Trans Pacific was founded in 1985 by local Bay Area professionals and is located at 44 Second St in SF.

Eddy Chan, president and chief executive officer of Trans Pacific National Bank explained that the Alameda location was chosen because "we did extensive research in all of the Bay Area counties and found a lot of positive things going on in the City of Alameda."

Chan, a long-time Alameda resident highly praised the building and the city, but commented," There's much work to be done" in reference to badly needed renovation and graffiti smeared on the building since it became vacant.

In renovating its SF location, the neo-classical attributes of the building were retained and enhanced for an effect that earned the designers the National Association fo Home Builders *Renaissance 1984* Award.

The Alameda building resembles Trans Pacific's SF Office, having the classical appearance of a bank with its columns, arches, high ceilings and marble teller windows.

"We certainly plan on retaining as much of the original characteristics of the building as possible," assured Chan. "Although detailed plans for the building are not finalized, the renovation work will probably include major work on repairing the building's structure and some clean-up and cosmetic improvements," said Chan, who also said that they would also be providing proper access for the handicapped.

Trans Pacific's CEO pointed out that rehabilitating the building would be "much like the revitalization going on in the west end of Alameda and Webster St. itself.

"A bank has been located here for the last 70 years and it would be a shame if the residents and businesses in the area could not be serviced by a locally-based independent bank at that location, especially one that provides good service and has a strong sense of the comunity."

About half of the bank directors are Chinese, but Chan points out that both locations serve the surrounding business community rather than a Chinatown bank that primarily serves Chinese clients.

MORE RESPONSIVE

Chan pointed out that as "an independent bank, we can be more responsive to our customers' needs - whether it is quick loan approvals or speedy account service.

James A. Babcock, chairman of Trans Pacifc Bancorp, said that Trans Pacific hopes to open the branch in July or August, pending approval by regulators.

Although the name Trans Pacific suggests that the bank does Pacific Rim business, actually it caters to professionals and small to medium sized businesses.

Trans Pacific has led Bay Area banks ranked by safety, profitability and asset quality.

The rankings were done from independent bank information and by various consulting firms, including Sheshunoff and Company and Findley Reports, Incorporated.

According to the *SF Business Times* (3/87) Trans Pacific had the highest rating of any bank in the Bay Area. The ratings were based on a report of IDC Financial Publishing, a Hartland, Wisconsin financial institutions research firm.

In the last year Trans Pacific's net profits have more than doubled from the previous year, from $135,000 to $308,000.

ACUPUNCTURE

Continued from page 1

A tone of hostility prevailed throughout the afternoon. Among the most serious charges:

- The date of the 1987 exam was arbitrarily changed from October to August with little notice, causing severe hardship for those who had planned their future around the exams several years in advance.

- Some models kept laughing and one kept falling asleep. A third had a severe deformity of the spine. Others wore makeup or suffered allergic reactions to the pins used in the exam.

- Two examinees who tasted the mysterious herb became nauseous, and their complaints at the time were ignored.

- Of the other herbs, some were cut in an unorthodox manner, leading to the suspicion that they were intended to trick the examinees.

- The written portion contained dozens of questions on Western medicine.

- One examinees who passed was followed back to her hotel by an uninvited examiner.

Diamond, the target of much of the criticism, sat patiently at the front with Edelman until most of the fury was spent. Three other members of the examining committee sat at the back, but left before the session was over.

Especially frustrated were those who had narrorly failed, but were not allowed to see the results. Under California law, there is no public access to acupuncture exams after they are taken. Nor is the examining committee allowed to divulge the weighting of any of the sections. The committee has no appeals board; it was dissolved in 1986. Since then, all letters of complaint have gone unanswered, said several of those who testified. The speakers pointed out that these practices differ sharply from the Law Boards and the state chiropractic exams.

Recommendations made at the hearing included the standardization of texts, the use of plastic models and the adoption of the national acupuncture exam — currently invalid in California — for the written portion.

Without committing himself, Edelman allowed hope that some of the major complaints would be corrected before the next exams (May 22 for the written, July 9-10 for the oral). But as he stressed at the beginning, "These are not appeals hearings . . . for a reconsideration of any particular person's score."

One of the best-received statements came from a lon-time health professional who is licensed in other fields and passed both acupuncture exams.

"I really love acupuncture, and I'm excited about being in what I feel is the beginning wave of . . . bringing Chinese medicine to America," she said. "But the tests were just emotionally devastating, because they didn't test me . . . on what I needed to know to go out and treat people." The second and final public hearing of the task force will be held Feb. 11, 3 pm, at the North Starlight Room of the Hacienda Hotel, 525 Sepulveda, El Segundo. (Information: 916-924-2642).

CHANCELLOR'S APOLOGY

Continued from page 1

recollection of the memo. I may or may not have seen it."

Laetch however flatly stated that "I never received the memo." He stated that he first learned about the information in the first week of January, 1984.

"It was immediately rescinded and it had no impact on admissions," said Laetch. He claimed to have not seen the memo until "very recently."

Der stated that those in UC Berkeley admissions have repeatedly denied the existence of the memo. "They've even denied ever talking about it," said Der who pointed out that according to the memo the proposed actions were "based on our discussions."

Travers did say that "he recollected discussing the issue." It came up while they were in the middle of the rolling admissions process (in which applications are rejected or accepted as they are received).

"We looked at lots of different options. The 400 verbal floor was put out but rejected as policy," said Travers.

The associate vice chancellor also claims that he "didn't understand the impact of (the memo's proposal) for a while" and that "the memo was an unfortunate way of writing up something." Travers stressed that he played a role in stopping the proposal.

At the hearing Heyman stated that after review, no systematic bias against Asian Americans in admissions could be found concerning the memo, but that he "wanted to be sure of the correctness of this."

The Academic Senate has set up a special committee to investigate the entire matter of Asian American Admissions and will be looking more closely at the memo and its circumstances.

A proposal that Heyman and the Asian American Task Force on UC Admissions discussed promises a great impact on freshman admissions at UC Berkeley.

An admissions policy panel called the Undergraduate Admissions Policy Coordination Board will be making recommendations to be forwarded directly to the Chancellor. Der believes it represents a "major shift" in policy making.

Vice Chancellor Rod Park, the provost of the College of Letters and Science and the head of the board, told *East/West* that "we'll pull together concerns and interests and look at a range of solutions before forwarding them to the Chancellor."

The final say in policy will then fall on Heyman and the admissions and enrollment committee, according to Park.

Park noted that according to the University's bylaws, the faculty shall determine conditions for admissions.

The board includes the dean of letters and science, the dean of professional schools, the chair of admissions and enrollment committee of the Academic Senate and vice chancellor Watson Laetch.

Park believes that the board being directly responsible for policy will make it much more effective in dealing with probiems. Der added that "the centralization of (admission decisionmaking) will result in greater accountability and tighter and greater control of the process.

EAST WEST 東西報

A publication of East West Chinese American Journal Inc., a non-profit corporation.

838 Grant Avenue, Suite 302
San Francisco, CA 94108
Business Office: 781-3194

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East West was adjudged a newspaper of general circulation suitable for legal advertising by the Superior Court of the City and County of San Francisco in November 1977, Court No. 724 639. Second Class postage paid at San Francisco, CA
POSTMASTER
Please send address changes to: East/West, 838 Grant Ave., Suite 302, San Francisco, CA 94108.
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NEWS

Yearning to Go Home —

Cambodian Exiles Pin Hopes on Prince Sihanouk

(Last week Cambodian resistance leader Prince Sihanouk said upon arrival in Beijing from Paris that there was "not much chance" of success in his talks to end the nine-year Cambodian conflict. Sihanouk held talks near Paris with Hun Sen, prime minister of the Vietnam-backed government in Phnom Penh opposed by Sihanouk's three-party resistance coalition. Sihanouk said he would not abandon his coalition partners for an agreement with Vietnam. Sihanouk said Hun Sen "is not sincere, but it is better to have talks than not to have talks. . . It will take several months before we reach some agreement of concrete result." This Pacific News Service report was filed before last week's developments - Ed.)

By JOEL KEEHN

SITE B, THAILAND (PNS) - A new wave of optimism is sweeping the camps along the Thai-Cambodian border that for a decade have held some 250,000 displaced Cambodians in political limbo. Its source is the widespread sense that a settlement may finally be at hand in the long resistance war against Cambodia's Vietnam-installed government.

The figure on whom all hopes are pinned is Cambodia's Prince Norodom Sihanouk. Unlike royalty in other parts of the world, the Prince today is far more than just a symbol of the resistance. He is the prime mover who initiated both the first and the second round of peace talks in Paris with Cambodian Prime Minister Hun Sen.

"The time is right for the settlement, and the people believe they will be going home soon." said Prince Ranariddh, 44, Sihanouk's son, on a visit to Site B where some 52,000 of his father's supporters live a mile from the Cambodian border. "Already the price of chickens and pots and pans in the camp is much lower. People are selling everything, so they are ready to go home," he said.

RESISTANCE COALITION

Site B is one of three civilian camps each run by one of the forces that make up the resistance coalition. Site 2, the largest, is controlled by Son Senn, a former prime minister of Cambodia, and his Khmer People's National Liberation Front (KPNLF); Site 8 is run by the Khmer Rouge.

Of the three, Sihanouk's camp at Site B is by far the best organized. Here residents grow their own vegetables, which are sold at a camp market. The barbed wire that surrounds the other two camps is noticeably absent. By their wood-and-thatch houses, families cook their meals over outdoor fires.

For most of the exiles, their presence in any given camp is determined more by chance than political allegiance, according to the International Committee for the Red Cross (ICRC), the agency that oversees security along the border. Arriving in Thailand too late to be resettled overseas, the exiles have been adopted by the resistance forces fighting in Cambodia since Vietnam overran Pol Pot's Khmer Rouge in 1978.

Movement from one camp to another is strictly limited, as its faction clings to the civilians under its flag to give political credibility to its cause. This is especially true for the Khmer Rouge who, though strong militarily, remain pariahs among both the international and Cambodian communities.

LOOK HOPEFULLY

Now, after being trapped in these camps for ten years with virtually no education and only basic health care and food provided by the UN, the exiles look hopefully to Sihanouk's negotiations and are eager to ally themselves to his camp.

"Within the last month, many people want to join Site B because they have real hope in resolution," said Dominique Buff, who monitors all movement between camps as head of ICRC's border operation. "They are convinced that Sihanouk is the only one who can be successful and want to be there when peace comes."

Many also look back to Prince Sihanouk's rule in the 1950s and 60s as a Golden Age, a time before the Vietnam war spilled into their country and the Khmer Rouge seized power.

Seventy-year-old Nea Pahn escaped to Site B from the Khmer Rouge camp last week with the shaved head and white gown of a Buddhist nun. "I came to find Sihanouk because I remember peace only with him," she says. "So many people there want to get out, but nobody can."

WANT TO GO HOME

Even some of the leaders of Site 2, run be Son Senn's KPNLF, are now ready to cast their lot with the Prince. After Sihanouk's first round of talks with Hun Sen, camp leaders refused to allow Son Senn to enter the camp, saying he had not sufficiently backed Sihanouk's peace overtures. "We are all weary of this life," said one camp administrator. "It does not matter who the driver is — the passengers want to go home."

Son Senn (went) to Paris to confer with Sihanouk about the peace negotiations in an effort to regain credibility with his followers.

While Sihanouk's talks with Phnom Penh leaders have given new hope to many of the exiles, they know that huge obstacles remain. Chief among these is what to do with the Khmer Rouge, who, with substantial support from China, remain the coalition's only significant military power but also its biggest political liability. Hun Sen insists that his government will not recognize any political settlement that includes the Khmer Rouge, and much of the world condemns the coalition for joining forces with them.

But as one Cambodian health worker in Site 2 asked, "With the Kymer Rouge, how can Hun Sen accept us? But without them, how can they fear us?"

(PNS reporter Joel Keehn is based in Thailand - Ed.)

NEMS Named Grantee of $1.4 Million For Health Care Aid to Homeless

SAN FRANCISCO - North East Medical Services (NEMS) has been named the grantee of about $1.4 million to provide primary health care and substance abuse services to the city's homeless population by the federal Department of Health Human Services (DHHS).

The funds were awarded as a result of a joint grant proposal by the SF Community Clinic Consortium (SFCCC), a citywide, multi-ethnic network of three federally funded health clinics and five clinics not receiving federal funds.

The funds will be used to provide a multi-cultural health services citywide for 5-6,000 homeless people and the growing newcomer population of immigrants and refugees whose homelessness is hidden.

NEMS will allocate funds to the SFCCC and the SF Department of Public Health's Health Care for the Homeless program. Outreach activities are a major component of the program, according to Sophie H. Wong, executive director of NEMS. One such activity is the Mobile Outreach Program, which provides a van staffed with teams of outreach workers. Unserved areas where the homeless gather will be identified and the van will be available on a regular schedule at those locations.

The clinics participating in the consortium have been providing care to over 100,000 residents in the city. The administrative offices of the SFCCC are housed at NEMS, 1520 Stockton Street, in the Chinatown/North Beach district of SF.

Agnos Appoints Nine Asians Americans to Advisory Commission

SAN FRANCISCO - Nine Asian Americans have been appointed by Mayor Art Agnos to the 51-member Citizens Committee on Commissions. The group will screen applicants for Agnos' commission appointments.

The Asians are: Gordon Chin, executive director of the Chinatown Resource Center; Marilyn Chow, director of the nursing practice of the California Nurses Association; TV producer and member of the Bernal Heights Community Foundation Claudine Huey; Doreen Woo Ho, vice president of Citicorp Savings; Harry W. Kim, owner of Golden Seas Fisheries Co., and director of the Korean American Education Center;

Fred H. Lau, a captain of the SF Police Department and a member of the SF Police Officers Association; Nguyen T. Nguyen, director of the Mutual Assistance Association Consortium and a member of the Vietnamese American Action Committee; Rodel E. Rodis, attorney and vice president of the National Filipino American Association; and Doug Wong, president of *Rice Magazine* and co-owner of the China Moon Cafe.

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INSIGHTS

Too Subtle for Her Own Good

BY WILLIAM WONG

And take your Chinese. I mean have you ever seen people so smart? . . . They get whipped by the United States in World War II. I mean they get actually nuked, and before you can say chop suey, they take over the elctronics industry. I mean they got us going to them to find out how to make a microchip. Tell me, is that smart or what?

I've heard, now this I can't swear to, but I've heard that slanted eye is the secret - the extra fold in the eyelid reaches up into the brain, stimulating some of the ol' gray matter that's just sitting there like a lump of clay in the rest of us. I don't know, but just put a little Chinese baby into a crib with a computer and see if he doesn't start programming it.

Brenda Payton,
Oakland Tribune
January 20, 1988

Racist? You bet. Absurd? But of course. Factually incorrect? Yes, indeed.

Brenda Payton, a colleague of mine at *The Tribune*, writes a thrice-weekly column that sometimes provokes strong reaction.

Her January 20 column provoked plenty of strong reaction, much of it focused on the two paragraphs above.

But before you harangue her for writing racist trash, listen up. This is the context:

Jimmy "The Greek" Snyder was Payton's inspiration for that column. If you'll recall, Jimmy "The Greek" suffered from foot-in-mouth disease of a most virulent nature, saying, among other things, that black people during slavery days were bred by their masters for strength and this allowed later generations to become athletes ("big thighs") He also said if black people got coaching and sports front-office jobs, there'd be no more room for white people.

Needless to say, his comments ignited a crescendo of protest. CBS, for whom "The Greek" worked, summarily dismissed him. Scores of writers tore into "The Greek." No one publicly supported him, but I suspect that some people privately share similar contrived beliefs about black people's genetic predisposition to athletic prowess.

Brenda Payton chose to engage one of her favorite writing forms - satire - to comment on controversy started by "The Greek."

Her entire column was written in the voice of someone who might be "The Greek." She began: "What I'm trying to talk to you about, see, what I'm trying to get across here is that we need to recognize our special talents. I mean, we're a nation of a lot of different people, see, and each of the different kinds has a different kind of talent. I mean it's just plain logic, see, it's even historic."

This "voice" of a Jimmy "The Greek" type blathered on about the big thighs of black people, and stereotypic characteristics of other racial and ethnic groups - Jews, Chinese, Mexicans, Italians, WASPs, and Greeks.

I thought the column did a masterful job in parodying a certain redneck mentality; the "voice" was nearly flawless in syntax and rhythm.

My reaction, however, was in the minority. An editor colleague told me some Chinese American employees in *The Tribune*'s circulation department were furious at Payton for her mixing up the Chinese and Japanese reference.

The Tribune's city desk got a number of calls, most of them negative and most of them pointing out her apparent factual error in saying the United States fought China during World War II and that China was "nuked."

A few days later, she received some letters, essentially ragging her for the same thing.

While this reaction didn't surprise her, it did give her pause. The reason it didn't surprise her, she said, was that when she was writing the paragraphs dealing with the Asian stereotypes, she wondered whether she was being too subtle by leaving it mixed up.

After all, she said, one of the most common stereotypes of Asian people is that others often *do* think Asians look alike. Indeed, it's an article of faith among many people of Asian heritage that non-Asians very often can't tell Chinese from Japanese from Korean from Vietnamese, etc.

Several editors who read the column before publication questioned Payton about the Asian paragraphs. No, she said, she knew what she was doing and she wanted it that way.

Several *Tribune* news-department people asked me whether I had noticed the "error" about Chinese and Japanese.

I hadn't talked with Brenda yet, but I told them that I believed that's exactly how she wanted it because of the common stereotype that all Asians look alike.

Given the fact that the entire column was cast in a satiric mode, using this disembodied bigoted voice, everything stated in it regarding racial and ethnic characteristics was absurb, topsy-turvy and untrue.

What lessons are to be learned from this episode?

Payton told me that this is another reminder to her that when one writes for a general-circulation newspaper, one has to be extra careful when engaging the satiric form. "When you shift to another gear, to make a more subtle point, you have to give (readers) more road signs."

She said she chose this form because it "illustrated this guy's faulty thinking. I wasn't making fun of racial and ethnic groups; I was making fun of people who think like that."

A redeeming feature for her was the fact that those criticizing her for the Chinese-Japanese mix-up apparently got the rest of the parody.

But one aspect of the reaction disturbs her. Perhaps one reason readers cited her apparent factual error in the Asian paragraphs is that they somehow believe the *other* stereotypes mentioned by the "voice." Why then wouldn't readers pick apart the bigoted notion that all Jews own banks, or that Mexicans are "naturally" lazy, or that black people are "natural" athletes, or that Italian men "naturally" ooze sexuality, or that WASPs are "natural" bosses?

From the outset, I saw Payton's purpose and even after reading the angry letters to her and listening to the reasoned arguments of some editors at *The Tribune*, applaud her efforts. I know she doesn't believe the falsehoods the bigoted voice of her January 20 column espoused.

I surely understand the sensitivity of people to stereotypes about Asians, but it is difficult for me to understand how anyone reading that column and knowing that parody and satire were at work can come away thinking the writer unknowingly screwed up about the Chinese and Japanese. She wanted to make that "mistake" because it is precisely the kind of slur people of Asian descent suffer constantly.

If I have a quibble - with perfect 20/20 hindsight - I'd say Payton might have avoided a specific World War II reference because most of civilized humankind probably knows that the United States battled Japan. Even someone as bigoted, ill educated and naive as her parodied Jimmy "The Greek" type voice.

William Wong is an assistant managing editor of The Tribune, Oakland, CA.

Golden Coin Savings Reports Record Earnings

SAN FRANCISCO - Golden Coin Savings and Loan Association, based in SF Chinatown, reported record net income after taxes in the second quarter and for the first six months of its fiscal year which ended Dec. 31.

Net income for the second quarter was $873,372 or $3.34 a share. Net income for the first six months was $1,069,455 or $4.09 a share. As of Dec 31, total assets were $170,053,867 and stockholders equity was $5,298,452, a book value of $20.28 a share.

Golden Coin had outstanding earnings of $627,203 and $406,408 for the prior two fiscal years that ended June 30, 1986 and June 30, 1987, respectively.

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CULTURE

The Traditional Way to Prepare for Chinese New Year

By SERENA CHEN

The Year of the Dragon begins at mid-ight Feb. 17. But in order to guarantee ıat the new year will be filled with success nd prosperity, the smart Chinese (and lever non-Chinese) should be preparing by oing the following:

1. Pay off old debts in money and in ›yalty. On this clean slate everyone hopes › have better success & greater happiness.

2. Wash and cut hair. Washing the hair n New Year's Day may wash out the good ıck and cutting hair may just snip your ood fortune.

3. Clean house during the last few days f the old year up to New Year's Eve. All ust and dirt must be cleaned out of the ouse in hopes that all evil and back luck vhich may have accumulated in the house uring the past year is swept away.

4. Bid farewell to the Kitchen God a veek before new year's, making sure his ps were smeared with sweets so that he vould report only your good deeds of the ast year to the Jade Emperor in heaven. ometimes his portrait can be dipped in vine so that when he appears before the ade Emperor, tipsy and good humored, he vill speak tolerantly rather than critically. In traditional times, the burning of the old ortrait of the Kitchen God signaled the eginning of the new year festivities with recrackers loved by the gods and humans ut feared by devils. Without the Kitchen God as "heavenly spy", the household relaxes, and "Little New Year" begins. A Chinese proverb says: "Once the cat's away, the mice climb over the bamboo fence." A new Kitchen God is reinstated on New Year's Eve.

5. Put up couplets and good sayings. Couplets with good sayings are put up on either side of the front door. These welcome visitors and good spirits. Other good sayings like "wealth", "peace" and "prosperity" are posted up on walls. Sayings like "peace when going up or down" are put near stairs.

6. Buy enough red envelopes for all the children you anticipate seeing. And make sure you have enough new currency to put in them. Married couples have to give two red envelopes to each child.

7. Prepare all foods to be served on New Year's Day. Remember, no cutting or cooking on new years allowed!

8. Be as positive as possible on New Year's Day — that means don't pick a fight with anyone. Whatever happens on that day will be a blueprint for the entire year.

9. Practice your pronunciation of "Gung Hay Fat Choy" and for variety "Sun Nien Fie Lok."

10. Remember even if you're very busy, a short visit or phone call to older relatives on New Year's or soon after *means a lot to them.*

Workshop Aims to Make Adults Revert Back to Childhood

SAN FRANCISCO - "Playing for Keeps: Becoming a No-Nonsense Born Again Child! is the novel title of a new workshop offered by Nancy Wang, M.S.W., and musician Robert Kikuchi-Yngojo.

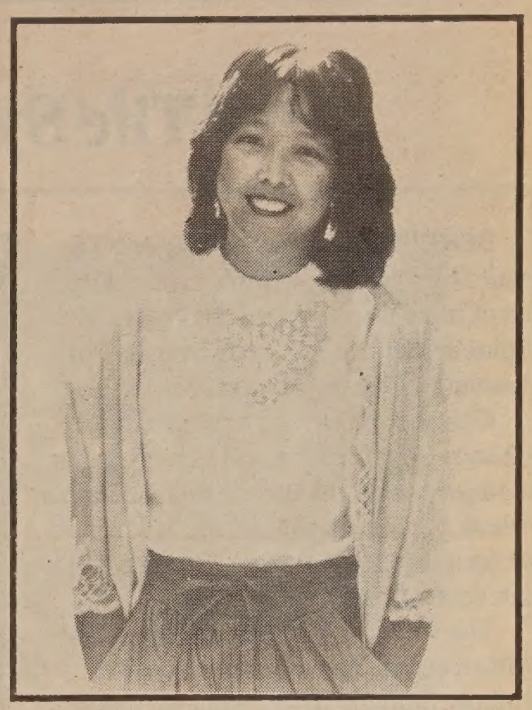
According to Wang, the 20 participants will "look at that playful, spontaneous and creative self-expressing child that got lost in the shuffle of becoming 'AN ADULT'"

The workhop will begin "with a presentation and a discussion of what culturally and individually has contributed to creating the reserve and seriousness we as Asians have so often been described as," Wang said.

The workshop will be held Sat, Feb 20 from 10 - 6 pm, and Sun, Feb 21 from 10 - 4 pm. The fee is $125. For information or abrochure, call Wang at 563-2527.

CORRECTION

In an article (E/W 1/14/88) profiling KPIX-TV reporter Rick Quan, Quan's birthplace was incorrectly listed as Austin, Texas. It should have been Houston. Also, Quan's father was listed as having been born in Hong Kong. In fact, the elder Quan was born in a town in Guangdong Province in China. - Ed.



Singer Patricia Shih to Perform

NEW YORK - Singer and songwriter Patricia Shih will be performing at Bread & Roses Bookshop, 950 S. First St., San Jose, Friday Feb. 12 at 8 pm Admission is on a sliding scale, $3-$5 (408) 426-0198 or 294-2930. She will also be featured at Zachary's, 819 Pacific Avenue in Santa Cruz at 8 pm on Sunday, February 14. Admission is on a sliding scale from $4-$6 (408) 458-5307. She will be singing at the San Francisco Day School Friday, Feb. 12, but this children's program may not be open to the public (415) 752-6313. Shih, who has an album coming out soon, is also looking for possible schools, churches, community centers, etc., who might be interested in booking her in August or September. Interested groups can write to her at 27 Oakland St., Huntington, NY

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Chinese Countryside Comes to Oakland

This photo of a child at play, taken in Crystal Huie's ancestral village in Toisan Province during a 1985 trip to China, is part of Huie's new exhibition, "The Countryside of China," at the Asian Resource Gallery in Oakland now through March 4. Huie is able to expand his community work this year as a result of a grant from the California Art Council's Artist in Residence Program. The gallery, located at 310 8th At., is open Mon-Sat, 8 am-6pm. Admission is free. A reception for Huie will be held Sun., Feb 7, from 2-4 pm (763-2970).

CULTURE

The Symbols and Legends Of Chinese Folk Art

BERKELEY - *Chinese Folk Art: The Small Skills of Carving Insects*, an exhibition of more than 150 folk art objects, is on display in Gallery 2 of the University Art Museum in Berkeley through March 13.

Collected during the extensive travels of Nancy Zeng Berliner and Zeng Xiaojun, the objects in this exhibition include leather shadow puppets, papercuts, stuffed painted silk hangings, embroidered garments, batik quilt covers, and woodblock prints.

The works, which vary from subtle to brilliant colors, incorporate a variety of symbols, deriving from traditional moral and legends, and from the simple hopes of humble people to enjoy to the fullest the few years of life allowed them. In their arts the villagers portray objects, animals and tales that have been developed over the millennia in China.

The four aspects of the ideal life form - *fu*, luck,*lu* wealth (or officialdom), *shou*, longevity, and *xi*, happiness, are the foundation for the myriad of symbols found throughout Chinese folk art. Red is the color associated with *fu* and *xi*. Today, people still hang *dui lian*, red strips of paper inscribed with poems of good luck,* on either side of their front door at New Year's.

Love, marriage, and family are other favored names in Chinese folk art, and symbols of fertility, implying the birth of sons, abound. Pomegranates and watermelons, both of which are full of seeds, are commonly used in Chinese folk art to represent the desire for sons.

Door Guardians. Monochrome woodblock prints, Shanxi Province, 20th Century. Lent by Nancy Zeng Berliner and Zeng Xiaojun.

STORY OF BAO GONG

The *lu* symbol stands not only for the hope of wealth but also for the hope of becoming an official. Tales of famous men who rose from poverty to officialdom are commonly illustrated as inspiration. A popular woodblock print in Shandong depicts the story of Bao Gong, a peasant who was beckoned by the emperor's messenger to become a minister during the Song dynasty. In the upper portion of the picture, as the farmers harvest the wheat, gold ingots appear on the ground to represent the prosperity that will result from officialdom.

Longevity, *shou*, is woven into many folk tales of Taoist priests with recipes for immortality potions, or about far-off lands where strange herbs of immortality grow. Past emperors went to great lengths to obtain such medicines. Even today, Chinese people eat long noodles on birthdays in hopes that they will ensure long life.

To increase the possibilities of attaining happiness, wealth, and long life, over the centuries the Chinese belief system has developed a multitude of items and symbols that dispel evil. Door gods protect houses, and mothers often embellish their children's clothes with colorful, ferocious-looking tigers and lions in the hope that these wild-eyed beasts will scare evil spirits away from their children.

Chinese Folk Art was organized by the Yale University Art Gallery with support from the L. J. Skaggs and Mary C. Skaggs Foundation. The presentation of the exhibition in Berkeley has been made possible in part by AT&T. The exhibition is circulating to five institutions under the auspices of the American Federation of Arts (a merging of The Art Association of America and The American Federation of Arts).

(Reprinted from the February issue of the publication of the University Art Museum - Ed.)

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CHINESE WORD-A-DAY

IMMORTAL

The character "immortal" is easy to learn: The right side is the character "mountain" and the left is the radical "man." Although the character "mountain" probably provides a clue to the sound of the word, it also points to the meaning. Listening to Chinese fairytales, you would imagine that an immortal is some sort of supernatural being who has magical powers and who comes from the mountain.

Mandarin SYĀN

Cantonese SEEN

The compound "immortal place" (仙境) is heaven or utopia; "immortal scene" (仙景) is beautiful scenery. "Immortal talent" (仙才) refers to someone with exceptional intelligence. Magic is sometimes called "immortal way" (仙法); and "immortal gesture" (仙姿) describes a person's graceful manners. To drum up more business, fortunetellers called themselves "half and immortal" (半仙).

A well-known folk legend says that seven women and a woman, most from the Tang dynasty, became immortals, collectively called the Eight Immortals (八仙). Folk artists continue to paint and carve their images, and tales of their supernatural compassionate deeds live on.

By GORDON LEW

BOOKS

American Teachers in China Reveal Differences Between Cultures

Teaching China's Lost Generation: Foreign Experts in the People' Republic of China, by Tani E. Barlow and Donald M. Lowe. Published by China Books, 288 pp. $9.95.

By GRANDE LUM

Teaching China's Lost Generation is a collection of letters by two Americans about their experiences in China.

Tani Barlow, a professor specializing in Chinese History at the University of Missouri, and Donald Lowe, a history professor at San Francisco State and coordinator of its critical social thought program, taught at Shanghai Teachers College from 1981 to 1982.

The two taught the first two classes admitted to Shanghai Teachers College since the end of the Great Proletarian Cultural Revolution (GPCR).

The GPCR, instigated by Chairman Mao, was an attempt to transform China. Mao urged the Red Guard, the generation of youth born and educated after the Liberation of 1949, to attack entrenched party bureaucrats and feudal elements among the Chinese people.

From 1966 to 1976, conflicts and countermovements occurred, sometimes resulting in deaths. One student of the two professors explained, "in the end no one knew who the enemies were, and who were their friends."

CULTURAL REVOLUTION ENDS

In 1968 Mao ordered the People's Liberation Army to contain the Red Guards. With Mao still in control, however, many of his policies were still in place until his death In 1976.

The authors' students then were part of the GPCR movement. Though initially excited, they experienced much hardship and despair on their mission in China's rural areas.

The government allowed those who had their education disrupted by the GPCR to take college entrance exams, enabling some to resume their studies.

According to the authors, who are married, these students call themselves the "lost generation" because their "childhood, ideals, and political direction (were) all squandered."

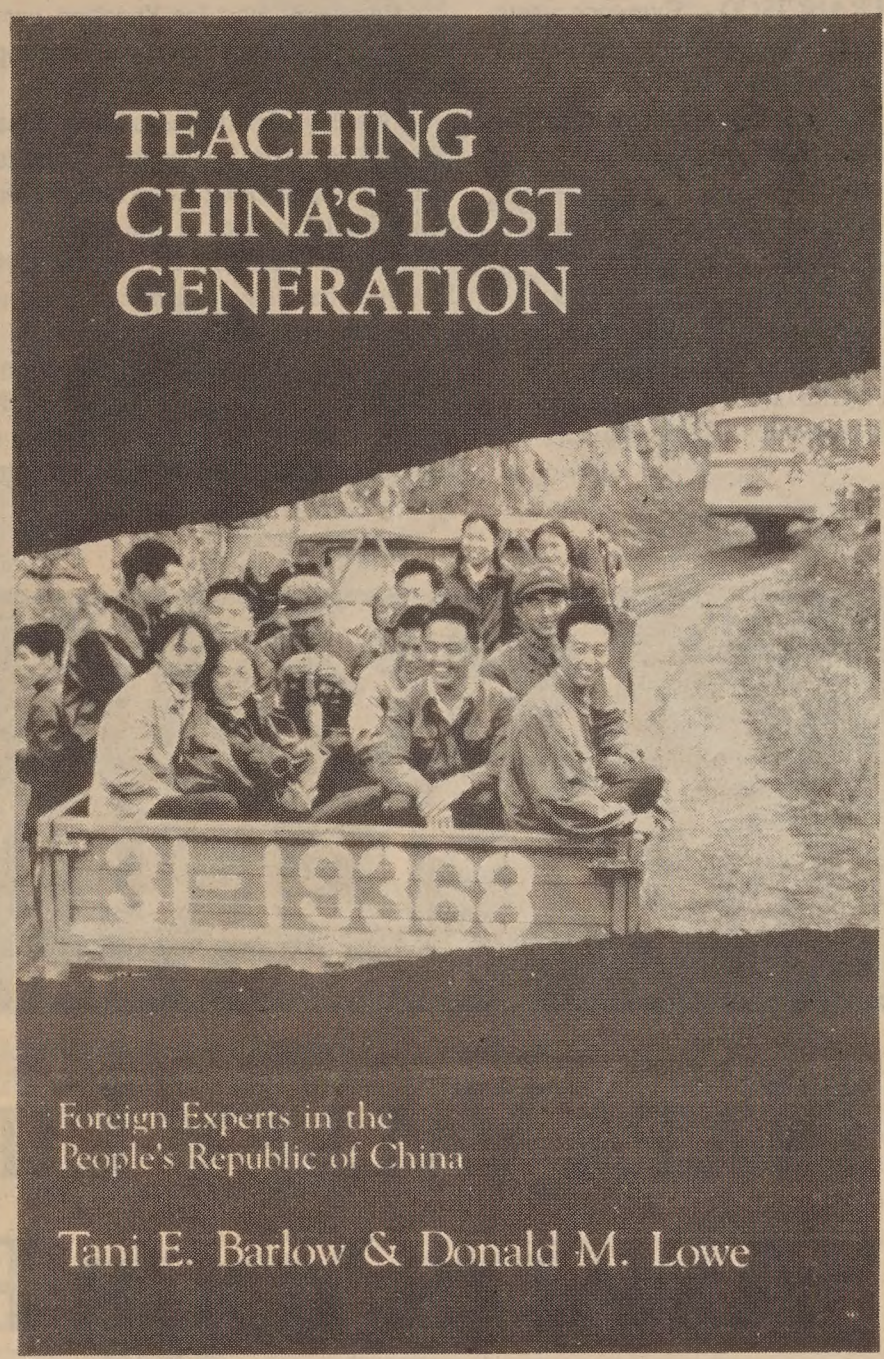
The authors concentrated on cultural aspects, because they felt as Americans they have insights on differences between the two cultures. In an interview with *East/West,* Lowe said that the two cultures have a tendency to "stereotyping the other. Each expects the other to be just like them. Chinese think Americans are just wealthier than they are. They don't realize that there's a different set of cultural and social values."

SOCIALLY CONNECTED SOCIETY

Lowe pointed out that Chinese society is a much more socially connected one. Human relations are at the center of the world for them and they see life through this perspective.

Even for Barlow and Lowe, who are tried to immerse themselves into the community in China, it becomes very tiring. They write "social life is so much more demanding in China than the West, it ends by exhausting foreigners . . . You can never say to a Chinese colleague, 'Hi, look I'm in a hurry, so I can't stop to talk.' Each encounter involves an elaborate greeting and affirmation of the connection between you."

For Americans, privacy is often a necessity. Barlow mentioned that fact to a student, who responded that solitude was the one Western habit she found utterly repulsive.



Barlow mentioned that the emphasis on social connections leads to very demonstrative encounters. "They're very talkative, lot's of hugging and touching. It's much more like the stereotype of Italians, than the American stereotype of Chinese as being uptight."

Barlow noticed that her husband became more gregarious while in China. She attributed it to his Chinese roots and how returning to that culture made him more relaxed and outgoing.

Much of the book concerns interactions among the two teachers and their students in Shanghai Teachers College.

Lowe and Barlow record much of the students questions about America, as well as their responses to their teachers' questions on China.

In *Teaching China's Lost Generation,* Barlow particularly remembers how students "took turns telling the teacher what bad form it was to suggest anyone learned anything in the GPCR. Everybody wanted to say that each one of them had been cheated, their years in the countryside wasted."

The recollections by Barlow and Lowe in the book bring the politics to a much more personal level. The reader comes to understand the effect of sweeping social reform on the students.

Their personal observations provide insights into the differences between the Chinese and American culture and will be especially enlightening to those who have experienced both.

CULTURAL EVENTS

Watching cultural events in Shanghai with other "foreign experts" and the college faculty and students provided the authors an excellent opportunity to explore views on a wide variety of issues, from sex to politics to feminism.

After watching a Chinese movie, *Dandai Ren (Contemporaries)*, foreign expert friends complain that a character is "always lounging around, showing off her legs and bare arms." One friend complained that the character "promoted all the old cliches about female weakness by crying anytime she didn't like something."

However the audience for the movie, according to the authors "went crazy, laughing, grunting, groaning, talking."

Continued on page 11

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TELEVISION

Evening Goes to Hong Kong

By HELEN CHANG

SAN FRANCISCO - "Everyone wants to make money in Hong Kong," says Richard Hart, co-host of KPIX-TV's Evening Magazine. "There's a lot of money to be made and many Americans are moving there."

In an interview to publicize an "Evening in Hong Kong," Hart discussed the unique characteristics of that city. The programs will air Thursday and Friday, Feb. 11 and 12, from 7:30-8 pm, to coincide with the last two days of San Francisco's promotion of Hong Kong Week.

Regular co-host Jan Yanehiro, currently on pregnancy leave, does not appear on the show.

"there's a frantic desperation to make their bucks before it's too late," continues Hart. "Being in Hong Kong today is like being in Rick's place in (the movie) Casablanca just before the pre-war days. Everyone has this . . . desperation to live life to its fullest while they still can."

The reason for the gala celebration of San Francisco Week in Hong Kong Feb. 7-14, has its selfish purposes. According to Hart, "There are a lot of wealthy people in Hong Kong now who are looking for ways to protect or invest their money. . . (San Francisco), of course, wants to attract as much of that as possible. . . to invest in (the city).

"If people hear or read about San Francisco every time they turn on the TV or read the papers, it's going to make an indelible mark in their brain," he says. San Francisco, in turn, is able to provide Hong Kong with live, professional cultural entertainment, such as the symphony and ballet, which the island colony lacks, says Hart.

For many Westerners, "It's easy to make money (in Hong Kong) because there are so few regulations." For instance, the city has no consumer protection laws, no requirements for an environmental impact report before erecting any buildings, few restrictions on pollution and minimal income taxes, says Hart.

Even compared to other Pacific Rim centers such as Singapore and Japan, Hong Kong's few restrictions make it "the last free market on earth. They even approve of the sale of endangered species. There's a bureau in charge of people who deal with rhinoceros tusks and other things. . . It's true laissez faire."

Despite the lure of Americans to the bustling peninsula, "American money is not very influential in Hong Kong," Hart contends. He explains that Westerners comprise only one half a percent of the population, Americans included, with the bulk of the population being Chinese.

In one of the programs, Hart visits a license plate auction. Since numbers have a great significance for the Chinese, for example, eight means wealth and six symbolizes long life, the government makes a lot of money selling numbered license plates. The highest bid at the auction Hart and his crew attended went for US $40,000. "Our government should have auctions like that, too," Hart comments. "Our license plates go for only $30." *(Personalized license plates in California cost $35 - Ed.)*

HONG KONG CLICHES

One difficulty Hart's crew encountered was in giving people the sights that people have come to expect from Hong Kong and presenting the reality of what it there. When a crew is on location in Hong Kong, "There's a tremendous temptation to do cliches," says Hart. "In Hong Kong, our producer Tom Stewart spent an entire week trying to track down a sampan that he could shoot, and he would've paid money to have someone sail a sampan in front of Hong Kong Harbor. The fact is that there aren't any sampans anymore. We found many cliches simply do not exist."

With other segments about snake potions and connections, does the show make Hong Kong seem overly exotic? "Producers often want to do those things or make it look that way," Hart explains, "because they want to do what people expect, and there are a lot of expectations about Hong Kong. But what makes Hong Kong different is that it's really easy to be surprised. We have surprises in our stories and features because that's what Hong Kong is like."

Hart himself has also been surprised. "The first time I saw Hong Kong (when *Evening Magazine* did a story in 1982), I didn't like it. I thought it was impersonal and only for people who wanted to work, work, work. This time, we spent a lot of time with people who live there, and I think that made a lot of difference. Hong Kong has changed," he says.

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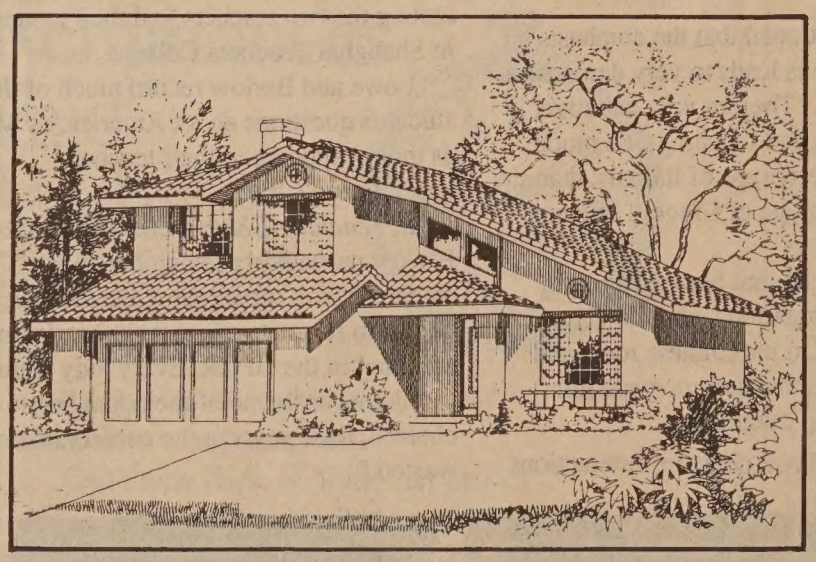

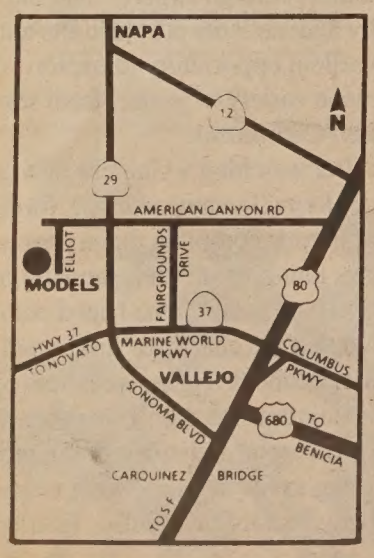

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THEATER

Glossing Over *The Immigrant* Experience

By GRANDE LUM

The Immigrant, currently be performed at American Conservatory Theatre, is a story of a Russian Jewish refugee who comes to America.

Throughout *The Immigrant*, photos and newspaper clippings of Haskell Harelik' life, whom the story is based on, are flashed.

It lends the story a strong sense of reality, as does *The Immigrant* playwright Mark Harelik, who also portrays his grandfather in the play.

Haskell Harelik arrived in Hamilton, Texas as a result of the Galveston Plan, an attempt to ease the overcrowded conditions of Jews in big city ghettos.

The play concerns Haskell's and later his wife Leah's (played by Deborah Sussel) experiences in a small Christian community where everyone knows each other.

Especially funny is the dialogue between the recently immigrated Haskell who speaks only Yiddish, and the Perrys, a couple who befriends him, who only speak English.

A humorous switch on the usual sceneof an English speaker trying to communicate with a new immigrant occurs when Haskell speaks Yiddish very loudly and slowly in an attempt to communicate to the Perrys.

INITIALLY FRIGHTENED

Milton Perry, a banker (played by Ken Ruta) and his wife, Ima (played by Anne Lawder), are initially frightened by Haskell's strange clothes and language. However they soon are doing all kinds of favors for him.

It begins innocently with them giving him water to drink, and extends to buying bananas from him, and to allowing him to sleep in their house for a night, a visit that lengthens to months. Eventually they even lend him money so he can buy his own store.

Ima makes the point that everybody wants to buy what Haskell is selling.

Though not wholly implausible, the play just isn't representative of the majority's immigrant experience. The photo album-as-play feel to *The Immigrant* romanticizes Haskell's life and superficially covers many difficulties that immigrants face.

Mark Harelik's intent is to make a folk tale rather than a more complex depiction of his grandfather's experiences.

The playwright glosses over problems of acculturation. No culture or generation gap is shown to exist between the Hareliks and their three sons. They seem very Americanized (one son is in a rock band). Only one of the sons appears in the play and he speaks with a Texan accent and is shown wearing an army uniform.

The Hareliks appear unconcerned that their children haven't maintained the Jewish culture the parents hold dear. They seem satisfied their children are Americanized.

A nasty incident that Haskell faces, a couple of youngsters shooting at his fruitstand, is dismissed as a couple of good-for-nothing kids who don't know better.

The Immigrant overlooks American society's deep rooted fear or hate of foreigners. Society is portrayed as tolerant, except for a few immature kids who don't know better.

Revealing is Mark Harelik's attitude expressed in his commentary about the play. "By the second generation where I reside, the Americanization is complete. The old ways for those like me are gone."

Harelik's depiction of the immigrant experience is devoid of American society's blatant harshness and paranoia of foreigners during this era.

SUBTLE LEVEL

On the other hand, at a more subtle level the playwright is effective in showing the conflicts between long time residents and recent immigrants.

Milton never allows Haskell to forget that he helped Haskell succeed. Their differences come out during a discussion on immigration. Milton believes in restricting the flow of immigrants to this country because of limited resources. Haskell empathizes for those who are trying to make a better lives for themselves and who deserve a chance like he received.

Milton points out that if all the poor refugees were helped like he helped Haskell, it would sap the country. Milton never allows him to forget that he is an immigrant who needed help and therefore Haskell resents Milton.

But the Hareliks do "repay" their debt. In a poignant scene Leah comforts Ina in her time of need. It parallels the time when Leah was afraid and worried after she arrived in Hamilton and Ina comforted her.

Harelik's and Leah's relationship is a very interesting one. Leah, who was sheltered in Russia, absolutely hates everything when she arrives in Hamilton.

She decries the fact that their children will not be able to grow up within a Jewish community. She chastises her husband for not covering his head, as the Jewish faith demands.

Haskell tells Leah that he doesn't want to stand out in the community because he wants to be a full member and half-jokingly tells her that "God wouldn't mind."

The playwright handles religion with tenderness and respect. The differences and similarities between Hamilton County's Christianity and the Harelik's Judaism is treated with humor and empathy. Harelik shows how faith helps one celebrate the good times and helps one endure the sad times.

The Immigrant works well as a Jewish American folk tale especially for those detached from their roots. It focuses on that which is warm and tender.

Unfortunately, for the most part it leaves the harshness out. It's too soft to the point of fluffiness in portraying the Harelik's Americanization.

It's like looking through photographs of parents or grandparents who were immigrants and romanticizing their lives. It's warm, but lacks the fire of the actual experience.

The Immigrant is playing at ACT, 450 Geary St. through February 13.

What saves *The Immigrant* from mediocrity are the relationships. With Haskell and Milton one can see the tension between immigrants and those who see America as a place that should be restricted.

In Leah's and Haskell's relationship Mark Harelik shows how immigrating to America can be both repulsive and alluring at the same time.

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CANTONESE WITH CHINESE / ENGLISH SUBTITLES

LA NEWS

Contestants Vie for Miss LA Chinatown

Fourteen beauty queen contestants vying for the Miss Los Angeles Chinatown title participated in a Chinese New Year Fashion Show at the Golden Palace Restaurant. They are shown reaching out for the Queen's crown, which "Momma Quon," (the owner of the Grand Star Restaurant), is showing off. The pageant takes place Feb. 6 at the Beverly Hilton Hotel. (Photo by Jem Lew)

Japan American Historical Society Holds Installation Dinner

The Japan American Historical Society of Southern California held its installation dinner at the New Otani Hotel recently. (l-r) Kiyo Fukamoto, immediate past president; Rose Ochi, legislative aide to Mayor Tom Bradley, presenting a commendation to; Mako, producer, director and one of the founders of East West Players; and Sue Embrey, newly elected president of the historical society. (Photo by Jem Lew)

L A C A L E N D A R

THRU FEB 6

MUSICAL "Utamaro," Japan Arts Festival Grand Prize winner is Japan's first full-scale Broadway style muscial. Japan American Thtr., 244 S. San Pedro St., Little Tokyo. $16-$20. (213/680-3700)

THRU FEB 21

ONE-WOMAN SHOW - "Coming Into Passion/Song For a Sansei" by Jude Narita is the story of a woman's search for identity. Fountain Thtr., 5060 Fountain Ave., Hollywood. $10. (213/466-1767)

THRU FEB 27

EXHIBIT "A Banner" by David Batalon. Los Angeles Contemporary Exhibitions, 1804 Industrial St., LA (213/624-5650)

FEB 5 - 7

KODO - Drummers of Japan who literally throw themselves into their cymbals, gongs and 700 lb. odaiko drums incorporate bamboo flutes and the human voice. Feb 5 & 7-Royce Hall, UCLA. Feb. 6-Beverly Hilton Hotel $6-$15. (213/825-9261)

SAT. FEB 6

SEMINAR - "Money Management," Women of Color Seminar IV, LA City Hall. Free. 9 am-1 pm. (213/485-6533)

BEAUTY PAGEANT - Miss LA Chinatown Beauty Pageant is sponsored by LA Chinese Chamber of Commerce. Beverly Hilton Hotel. (213/613-1959)

SUN. FEB 7

RUN - 10th annual Firecracker 5/10K Run celebrates Chinese New Year. Proceeds go to charitable organizations in LA. (213/613-1959)

THU. FEB 11

FLORAL DESIGN class offered by Sogetsu School. Pacific Asian Museum. (818/449-2742)

LECTURE on "Travelling in Imperial China," illustrated lecture by Richard Strasber of Chinese Studies at UCLA. Arco Plaza, 505 S. Flower, Level C. 12-1 pm. (213/624-0945)

FEB 11, 25 & 27

FILM - "A Day on the Grand Canal with the Emperor of China or Surface is Illusion But So is Depth" a film by David Hockney on Western and Eastern art. LA Museum of Art, 5905 Wilshire Blvd. (213/857-6111)

FEB 12 - 14

CARNIVAL - Chinatown Community Carnival features rides, games and food. North Hill St. at College St. Fri. 5 pm-12 am., Sat. 12 pm-12 am., Sun. 12 pm-10 pm.

FEB 13 - 14

ENTERTAINMENT - Chinatown Outdoor Stage Entertainment features traditional & contemporary dances, martial arts and music. Central and Mandarin Plaza. Schedules posted at each plaza.

SAT. FEB 13

PARADE - Chinese New Year's Golden Dragon Parade. Along Broadway St. in LA Chinatown.

FRI. FEB 19

AWARDS - 7th Annual Woman Warrior Awards honors actress Beulah Quo, musician with the jazz-fusion grous "Hiroshima June Kuramoto, researcher Aiko Hewzig-Yoshinaga and Maruerite Archie-Hudson.

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NETWORKING

Lang Ping, China's Olympic Volleyball Champ, Receives New China Foundation's First Scholarship

By MONICA CHUNG

SAN FRANCISCO - On January 9, the New China Education Foundation (NCEF) hosted a dinner banquet to honor Lang Ping, head spiker of the Chinese women 's volleyball team, to raise funds for the foundation's athletic scholarship program. The foundation was founded in 1979, after the resumption of diplomatic relations between China and the US, with the goal of strengthening cultural and educational exchange between the two countries.

Lang is the first recipient of NCEF's athletic scholarship and was recently nominated to be a member of the World Volleyball Committee. She is the only Asian representative on the ten-member body. Since the rules of the committee require that all members be fluent in two languages and since Lang has always wanted to study in the US, NCEF's establishment of the scholarship comes at an advantageous time for Lang Ping and sets up a fund to recognize other outstanding athletes in the future. For this gesture, Lang told *East/West*, she feels very much honored.

Lang has been a member of the Chinese women's volleyball team since she was 13 and together with her equally talented teammates have won five world championships in addition to the 1984 Olympics in Los Angeles.

Since then, Lang has retired and is presently studying Sports Administration and English at the University of New Mexico in Albuquerque. Lang originally wanted to attend UC Berkeley, but they did not have a Sports major.

Lang now lives with her husband, also an athlete, near campus and gets a living allowance of $720 per month in addition to a one-year tuition scholarship. Lang has been in the US since April of last year. Soon, Lang and her husband will return to China in to administer the Sports Games in 1990, since both are members of the organizational committee.

Lang has been in the US many times for tournaments and promotions. Thus when asked how she likes US culture, Lang responded that she is now so familiar with it that coming to the US this time was almost like coming to a second home. Lang told *East/West* that she likes the weather in Albuquerque since it resembles that of Beijing, however, Lang said that she is not too crazy about American food.

Since her retirement, Lang plays tennis and swims to keep in shape, but says that she no longer plays volleyball even as recreation. Lang and her husband have a very private home life. They go to movies once in a while and spend the remaining time studying. Lang studies and impressive four to eight hours per day. Due to language and cultural differences, Lang told *East/West* that she has not been very successful in making new friends. Most of her schoolmates are unaware that Lang is an international volleyball superstar.

At the dinner banquet, Lang spoke about winning the Olympic gold medal. She said that in addition to years of hard work and training, it is the encouragement and support of the people in China that pushed them to the top. Lang recalled that before the team left for Los Angeles in 1984, friends, families and supporters told the girls that they must bring back the gold medal, not for themselves, but for the dignity and pride of China and that it is about time that Chinese athletes be recognized internationally for their talents and achievements.

The banquet, held at the Empress of China Restaurant, marked the first public fund-raising event for the foundation. Those interested in contibuting can contact: New China Education Foundation, 570 Eccles Avenue, South San Francisco, CA 94080, or call (415) 952-1333.

American Teachers in China

Continued from page 7

When questioning a woman about the sexism, she said she did not find the woman sexy at all. The authors noticed that "finally she just shrugged her shoulder, as though to say something had gone wrong with our eyes."

The paperback edition has an added postscript that adds greatly to the book. The postscript by Barlow follows some of their students who became graduate students in the US.

The Chinese students' experiences in the US provides added insights into both American and Chinese culture.

CHINESE STUDENTS IN US

Many of the students were initially elated to be in the US. The abundance made their expectations of wealth appear to be true. However they become repulsed at the "spectacular waste of big, expensive, useless packaging, and, finally , a rather nauseous cold feeling about what one friend later decided was the most disgusting part of American materialism - advertising."

The person's feelings on the matter were based on how advertising "steals your time and presents an ugly image of the American people as stupid, shallow, and materialistic."

Barlow writes of the psychological, financial and physical difficulties the students encountered. It's extremely revealing how Chinese "intellectuals" adapt to American society, as well as America's perception of the Chinese people.

Nearly all speak of the loneliness that results when they become troubled by American social relations. They all agree "that loneliness here is beyond any Chinese person's imagination." Lowe pointed out that "loneliness" is the best word to describe what they feel, though it is not fully accurate.

Interestingly Barlow noted that students who went to rural areas fared bettered than those who settled in urban ones. "The social relations in much of Missouri, for example, where there are less things to do, results in people spending more time with each other. So the Chinese students are better off in this situation."

The collection of letters which are edited is very readable. The personal anecdotes are interesting and enjoyable. Each little story though, has something to say about Chinese and American culture. It's a fascinating journey that cuts through as much bias and distortion as it can.

What Tani Barlow and Donald Lowe accomplish in *Teaching China's Lost Generation* is to show their own vision of China and how it gradually changed, as well as look through their students' eyes to look at both cultures. The authors write in their preface, "Neither their version nor ours will ever prevail. We did liberate each other."

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NETWORKING

WHERE WHAT WHEN

THRU FEB 5
CLEAN UP - Locations in Chinatown will be available to residents to rid themselves of garbage as part of Chinese New Year Clean Up Campaign. For information call 695-2022. Chinese speaking residents call 391-4133.

THRU FEB 28
PHOTOGRAPHY - "Images From China" by French American photographer Sophie Tauber Gehan features landscapes and everyday life. Esther's Ironworks Cafe, 657 Harrison St., SF. (543-6242)

THRU MAR 13
FOLK ART - "The Small Skills of Carving Insects" a Chinese Folk Art Exhibit is organized by Yale University. University Art Museum, UC Berkeley, 2626 Bancroft Way.

THRU MAR 27
PLAY - "Radiant Happiness" based on the legend of the Three Kingdoms features dance, kung fu and costumes. Buddha's Universal Ch., 720 Washington St., SF. (982-67116, 421-3325)

FRI. FEB 5
CIVIL RIGHTS - The Civil Rights and Hate Crimes Subcommittee of the Attorney General's Asian/Pacific Advisory Committee meets. Public is invited. JACL Office, 1765 Sutter St., SF. (916/324-7859)

CELEBRATION of Madrone Hotel Renovation sponsored by East Bay Asian Local Development Corporation. Madrone Hotel, 8th & Broadway Sts., Oakland. 11:30 am. (763-2970)

CONCERT - Program by Francesco Trio featuring violinist Miwako Watanabe includes works by Beethoven and Brahms. Old First Church, Van Ness at Sacramento. $3.50-$7. 8 pm. (474-1608)

FEB 6 - APR 9
BASKETBALL - YMCA Basketball program emphasizes skill development, sportsmanship for ages 8-14. Chinatown YMCA, 855 Sacramento St., SF. Saturdays 9 am-12 pm. (982-4412)

SAT. FEB 6
BENEFIT for Merle Woo's retaliation case against UC Berkeley features poetry and music. La Pena, 3105 Shattuck Ave., Berkeley. $6-$15. (334-1853)

ACADEMIC DECATHLON - SF's first Academic Decathlon features ten events and features teams from SF's 11 public high schools. Burton High School, 45 Conkling St., SF. 8:30 am-4:30 pm. (398-1116)

SUN. FEB. 7
RECEPTION to meet Crystal Huie whose new photo exhibit is of Toisan County, Guangzhou. Asian Resource Gallery, 310 8th St., Oakland. 2 pm. (763-2970)

TUE. FEB 9
TEA DANCE - Senior Valentine Tea Dance features live band, refreshments and dance demonstration. Feen Mun Senior Ctr., 777 Stockton St., SF. Free 1:30-3:30 pm. (982-9171)

FEB. 11 - 12
HONG KONG - Evening Magazine travels to Hong Kong with stories on tailors, shopping, sampans, snake men, Americans in HK, Jackie Chan, HK's nightclub scene and one of the world's wealthiest couples residing in HK. KPIX-TV, Channel 5. 7:30-8 pm.

THU. FEB 11
LUNCHEON -Asian/Pacific Noon Network presents Lunar New Year Luncheon. RSVP. Ocean Harbor Rstmt., Town & Country Village Off Winchester Blvd., San Jose. 12 pm. (408/287-9710)

BANQUET - Center for Chinese Studies, UC Berkeley sponsors annual Chinese New Year Banquet. The Emperor Rstmt., 68 Jack London Sq., Oakland. $10 students. $17. 6 pm. (643-6321)

OPEN HOUSE by Self-Help for the Elderly features lunch. 640 Pine St., SF. RSVP. 11 am-2 pm. (982-9171 ext 13)

CANDIDATES for 16th Assembly District, John Burton and Roberta Actenberg speak at Chinese American Democratic Club meeting. YMCA, 855 Sacramento St., SF. 7:30 pm. (957-5885)

FEB 12 - 22
PREMIERE of "Song for the Manong" by composer Fred Houn is tribute to Filipino American sojourn in US. Fort Mason Thtr., SF. 8:30 pm. (776-8999)

FRI. FEB 12
DANCE - Chinatown YWCA presents Ballroom Dance Party and includes refreshments. 965 Clay St., SF. $5-$6. 7-9 pm. (397-6883)

CONCERT by songwriter/performer Patricia Shih from NY. Bread & Roses Bookshop, 950 S. First St., San Jose. $3-$5. (408/426-0198)

SAT. FEB 13
VALENTINE Party and Dance sponsored by SF Asian Singles and features music by Mike Wong. 1840 Sutter St., SF. $10-$12. (408/296-8444)

CONCERT by songwriter/performer Patricia Shih from NY. Zachary's 819 Pacific Ave., Santa Cruz. $4-$6. (408/458-5307)

BENEFIT - "Shedding Silence" a benefit for The Asian Women's Shelter Project in its effort to open a shelter for Asian battered women is hosted by poet Janice Mirikitani. Music by Jon Jang and Fred Houn. Asian Art Museum, Golden Gate Pk., SF. $25. 8 pm. (821-4553)

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爐餘掇拾

胡靜廬

報復的玩笑（二）

李銑（季良合肥人）黃埔一期，完全一副梗直豪放的軍人氣概。好說公道話，好打抱不平，因而爲同學同僚所嫉視。加之生性風流，常常愛鬧桃色糾紛，貽人口實，成爲他事業發展的障礙。像他這樣的出身，在戰爭年代，本來都可以到總司令、軍長的地位。（湯兵團屬下，黃埔一期的王仲廉、張雪中、陳天慶都是集團軍總司令）可是先後都是任副職閒職，一九三九年任十三軍副軍長、調沙河警備司令，一九四二年調邊區黨政分會祕書長，一九四三年調界首警備司令，抗戰勝利前任十九集團軍副總司令（現以九十高齡健在，近休居台南），是很可惋惜的。我們的私交很深，（自一九三九年他任十三軍副軍長時就開始同事，一直到抗戰勝利都在一起工作成了通家至好）招待李品仙的事，托由他主持，我們電話洽商，就把節目內容都定下了，我也準備及時趕到界首參加。

雖然是前綫，招待來賓如中央派出的各種視察團，校閱組，軍紀考察團，過往的軍政大員、友軍首長等等是經常有的。戰時前綫的生活，單調枯燥，我們總想在簡陋的物資條件下，給客人比較安適暢快的享受。所以我們在臨泉和界首都設備了招待所、食堂和浴室。我們基本上規定來賓都有「一飯、一戲、一浴」的禮儀上的招待。一飯就是舉行一次正式的宴會，一戲就是開一場娛樂晚會；（一般稱爲堂會，專門招待來賓，不收門票的），一浴就是洗澡。我們自己設計砌的水泥大池塘，在前方是少有的。客人僕僕風塵，作一次溫湯浴，是大快人心的事。卅一集團軍的京劇團是在抗戰前八十九師（湯恩伯的發祥地）駐防華北時組成的，製備的服裝道具，培訓的男女演員，是很有名聲的。後來隨着部隊擴編更發展了，并成了分團，演出精彩。所以這種待客的方式，在當時說是盡到可能的了。戰時到過湯集團的人，無有不稱道的。

李品仙只到阜陽和界首，不到我們總部所在地的臨泉，就沒有必要開歡迎會。然而禮貌上我們在界首約集了一次座談會，是讓地方紳商謁見主席表示敬意。可是這位李主席忘了他是客人的身份，竟以地方長官自居，倨傲的大言不慚，鼓吹省政的施政業績，特別提出大別山管理茶糧發展企業，商民受益的計劃，顯然有挑撥地方感情的用心，當時這些話，對安徽省封鎖抬價糧食，坐視豫東災情不救，記憶猶新的人，立時產生了反感。特別是李司令主持座談，當時安徽拒發糧食通行證的事，正在他任黨政分會祕書長的時候，因此他分外的不滿，只是在主人的地位，沒有按他的性子發作起令找到了開玩笑報復的機會，他指示戲的大軸，出演「失街亭斬馬謖」這齣三國戲，意思就是諷刺李品仙失了立煌，該像馬謖一樣受軍法重懲。我在晚宴後才趕到界首，進入劇場一看節目，就感到面子太使人難堪，想臨時變更一下，可是台上已是諸葛亮出台亮相了。只能略去斬馬謖那段。「失街亭」是譚派唱工戲，動作不多，我故意和李品仙攀談，轉移視綫，他雖保持鎮靜，却是終場沒有笑容，聲稱身體不適離座。後來由于這次報復的玩笑，造成彼此間的隔閡。這小憤亂大謀，實在是應該注意的事。

（一六七）

晚宴以後舉行堂會，李司

世界最大的科技博物館

德意志博物館，座落於慕尼黑市伊扎河中的一個小島上。它始建於一九〇六年，是目前世界上最大的科技博物館。

早在十九世紀末，巴伐利亞的電器工程師奧斯卡·馮·米勒就有建立科學技術榮譽廳，搜集世界各地科技成果的構想。在一九〇三年六月舉行的德國工程師協會年會上，他的設想得到了社會各方面的支持。一九〇六年十一月十三日，在慕尼黑伊扎河的小島上舉行了科技博物館奠基典禮。一九二五年五月，博物館建成，并正式開放。第二次世界大戰期間，博物館被轟毀，一九五三年才修復。

如今，博物館的總建築面積已達到五萬多平方米，共有三十個展覽廳及露天展覽場，展品有一萬五千多件，豐富多彩，琳琅滿目。若要把全部展品看一遍，要走相當於十六公里的路程。這個博物館名聞世界，每年吸引一百五十萬參觀者。

中國龍的演變

龍的圖形在中國五四八〇多年前的新石器時代便已出現，紅山文化時期就有龍形器。而最先以龍爲圖騰的是中國第一個王朝夏。據古代的傳說，夏朝的第一個君主禹是個治水英雄，當他受禪登基時，蟠龍迅速從它藏身的地方飛出來。夏王朝的大旗上畫着兩龍相交的紋樣。中國古代北方的匈奴、南方的楚人、越人、粵人、西南的哀牢人和苗人，都是以龍爲圖騰的民族。

歷史上各朝代均按當時的審美觀，創作龍的形狀。根據中國各歷史時期出土的文物玉雕、石刻等來看：紅山文化（五四八〇多年前）的龍，身短似大象，眼睛特大，眼形多變，有圓、方、滴水形；商代（三五八〇多年前）的龍，身滾圓形，頭部有紋，身上光素，龍形爲S狀；漢代（二一〇〇多年前）龍形開始向盤旋曲折，已成爲歷史科學研究的一個課題。

戰國（二四〇〇多年前）其尾，唐代（一三〇〇多年前）龍形變得非常活躍，一般都是張口鼓舌，俯仰翻騰，其鱗似斜方格紋爲多。總的看來是：漢承戰國，唐崇漢，宋仿漢崇唐，元仿唐。明、清兩代的龍更是飛舞騰躍而且配以各種雲彩、龍珠、火球、綫條流暢多變，難尋始末，但也各有其特點：明代爲猪嘴龍，清代爲披毛散發龍。龍的時代特徵方、滴水形；商代（三五八〇、四腿體型發展，稱「馬首蛇

CLASSI-ADS

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TRAINER. SF/SPCA Adoption Outreach Program. Requires excellent people/comm. skills. Duties incl. training & scheduling volunteers, CA drivers lic. w/good record, animal handling & outdoor work. Apply: 2500 - 16th Street. EOE.

Hospital Clerk/Receptionist for animal hospital. Requires pub. contact, clerical, phone and cashier exp. Apply SF/SPCA, 2500 - 16th St., EOE

GENERAL HOSPITAL

Home Visitor - Qualification: Must speak & read Mandarin & Vietnamese/English. P/T $8,800 per yr. Duties involve educating families about parenting. Contact: Betty Quang (415)821-5450

PLACEMENT COUNSELOR resp. for job dev., referrals plmt. & coun. of unemp. Asians. Req.: Org. & coun. skills & know. of job mkt. Asian bilin/bicul. pref. $1500-$1700 per mo. Cover ltr. & resume: AJOB, 1222 University Ave., Berk., CA 94702. Deadline Feb. 29, 1988.

Production/Shipping Coordinator supervising crew clipping lady for children clothing manufacturer working with production & shipping dept. Prefer Chinese bilingual production sewing & quality control background helpful. Call: Tina at 839-3329.

GLAZIERS LOCAL #169 is now accepting applications for Apprentice Glaziers. You must be at least 17 yrs. of age & have a HS Diploma or GED equivalency to apply. The next testing will be Feb. 6, 1988 at 703 So. B St., San Mateo, CA. Fr. 8am to 3pm. Please call the Union Training Office for more info:

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San Jose area (408)297-0808
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Call: eves. (415) 591-6976.

COIN LAUNDRY - East Bay location. Ask for: Bob (415) 841-0572.

WELL ESTABLISHED nationwide hair replacement business in Sacramento. Owner forced to sell because of illness. Priced for fast sale. Call evenings: (916) 483-5180. Ask for Mrs. Schuette.

LEGAL

FICTITIOUS BUSINESS NAME STATEMENT
File No. 114863

The following person(s) is (are) doing business as C & H Hallmark Shop, 369 Pine Street, San Francisco, CA 94104:

Joseph Jenq, 514 Toyon Place, Benicia, CA 94510.

Ta-Wei Hu, 3660 George Town Ct., So. San Francisco, CA 94080.

Chuang - Huang, 476 Martil Way, Milpitas, CA 95035.

Date registrant(s) commenced business:

This business is conducted by a general partnership.

Signed: Joseph Jenq

This statement was filed with the County Clerk of the City and County of San Francisco on Jan. 26, 1988.

Pub. dates: Jan.28,Feb.4,11,18,1988.

東西報 中文版

福特基金會撥款百萬元研究新老居民社會關係

（紐約訊）福特基金會上月二十八日宣佈，將撥款一百萬元進行一個爲期兩年的項目，在全國範圍內研究多民族社區中新移民和本地居民之間的相互關係。有關這個課題的全國性研究尚屬首次。

研究人員將通過對新移民和長期居民在工作地點、學校、宗教場所和社區事件中進行觀察和訪問，收集和分析資料，來探討他們之間的關係以及其正、負影響。

福特基金會主席湯姆斯說，「到本世紀末，少數民族人口（其中很多是新移民）將會在全國人口中佔三分之一，研究新舊居民帶有積極性的關係將日益重要。我們期望該研究項目有助於在多民族和多元文化社區中各民族的理解，促進他們彼此之間的合作和適應。」

該全國性研究項目的主持人巴奇對本報記者表示，公衆往往注意民族之間的矛盾和衝突，而忽視了日常的生活現實。「我們的前提是：民族關係有其相互接受的積極一面，人們一起工作，並爲解決問題結成聯盟。」

巴奇說，他們的前提並沒有排除民族關係矛盾和衝突的方面。

這個名爲「正在改變的關係—美國社區中的新移民和原居民」的研究項目，將把焦點放在舊金山、芝加哥、邁阿密、費城、休斯頓和堪薩斯州的花園市等六個城市的新移民和本地居民聚居的社區，向每個社區派出一支研究隊伍。超過一百五十個課題供各研究隊選擇。巴奇說，基金會根據專業水平和是否對作爲調查對象的社區有代表性來甄選研究人員。

舊金山研究隊的項目是華埠和北岸區華裔新移民和土生華裔、意裔和黑人之間的相互作用，以及住房和勞工市場的聯係。該隊的研究範圍重點放在華盛頓廣場一帶，因爲該地處於華人聚居的華埠和意裔聚居的北岸區交界。

巴奇說，基金會董事局選擇對象社區的依據是那些民族有必要加以研究，和這些社區能否代表美國不同的地域。「有一點可以肯定，六個對象社區不僅分布在東、南、西、北，而且有在中部的花園市。」

天普大學研究隊的課題是費城的土生波多黎各裔、白人和黑人人口以及波多黎各裔、韓裔和波蘭裔新移民。

西北大學城市事務和政策研究中心將調查芝加哥西北地區阿爾本尼社區的六個族裔，其中包括韓裔和老撾裔。

堪薩斯大學公共政策和商業研究所將探討花園市東南亞難民、墨裔移民和當地居民的關係。

佛羅里達國際大學研究的是邁阿密從事建築業和旅遊業的古巴裔、海地裔、白人和黑人。

休斯頓大學研究墨裔和中美洲新移民與當地土生墨裔、黑人和白人的關係。

研究隊伍所呈交的報告將會於一九九〇年合訂出版。每支研究隊的經費爲十五萬元。

另一支研究隊伍已先期對紐約市的兩個社區進行了研究。該隊負責人說，「我們發現，當諸如犯罪、衛生等足以影響社區生活的問題出現時，不同的族裔可以結成聯盟來以資應付。土生居民普遍同意：勤勞，家庭觀念强烈和尊重社區生活準則的新移民，都應該有權利成爲社區的一員。」

社區消息

★華埠女青年會二月份教育才藝課程，現已開始招生，歡迎提早報名，有興趣人士可至企李街九六五號櫃台登記。㈠華人社交舞：每星期一晚上七時至九時上課，二月份將教授恰及中式探戈，由鄭妮娜，巫大衛聯合指導，會員學費爲廿七元。㈡太極拳：每週六，有初級、中級課程分別在九時至十一時，八時至九時上課，由方錦照師傅教學楊式太極拳。運動量適中，動作柔和優雅，可減輕緊張、壓力、頭疼、關節炎，背痛等慢性病。㈢兒童繪畫班：由青年畫家何的人先生任教，指導基本素描、構圖、彩色技巧，適合五歲以上孩童參加，八週一期，會員學費四十元。㈣芭蕾舞班：名舞蹈家羅建蘭女士指導四個程度的班級，在週六十一時至三時照年齡，程度編班。爲準備四月份盛大演出，學員們正加緊排練。另該會二月份有各類型講座推出：如英詩欣賞，駕駛常識，新稅法，美容與創業機會，有許多免費參加的機會，請密切注意舉辦日期，或致電（四一五）三九七—六八八三洽詢。

★太極及外丹功爲我國老幼皆碑之健身運動，凡體弱、高血壓、糖尿等患者練功，可驅病强身，健康者練功亦可防病保健，近因學者日增，故位於屋崙華埠十一街三八〇號的救世軍屋崙華埠堂耆英中心現擴班招收新生，歡迎各界報名參加，學費全免，查詢電話（四一五）八三四—一〇八九中心主任謝潔貞姑娘。

㈠太極拳班—逢星期一、四下午三時，分爲初班及進修班，初班教授廿四式，進修班則教授八十八式，由陳志武師傅教授陳師傅集數十年楊家太極拳之精湛修養，根基深厚，悉心教導，深獲學員的喜愛。

㈡外丹功班—逢星期五下午二時，由宋茂栗師傅教授，宋師傅集數十年外丹功經驗，深得外丹功之眞傳，運氣自如，雖年過古稀，自然健壯，精力充沛。

★郵政局現招考司機，申請者要有一年以上的駕駛五噸日。請重以上的貨車，或二十四座位與華促以上的巴士經驗，要有良好駕會聯絡駛記錄，美國公民，時薪十元，電話四十九分，截止日期爲二月十，九八二—〇八〇一。

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魚油治病？

美國人的習慣是什麼疾病都吞一粒丸藥。他們希望有一種奇藥可以降低冠心病的危險，祇要吞一粒丸藥就可以百病不生。

公衆注意一向集中在以魚及魚油爲節食基本。根據觀察時常食魚的民族心臟病的比率很低。例如，格蘭島愛斯基摩人食很多魚，有心病的很少。他們不吸烟，很少有人血壓高。吸烟及高血壓被認爲是對冠心病及高度膽固醇的危險因素。

據現時資料，魚與魚油對於康健方面的好處尚未證實。魚的肥素或有裨益。但無論如何，人體食進大量魚油會有不良的影響。

魚有大量的肥酸素3，一種不飽和脂肪能降低血中膽固醇，可幫助減少心病的危險性。

雖然肥素3降低血中另一種油脂—三甘油脂，但它對動脈硬化的影響，尚未有明顯的證明。

魚肥防血凝塊，具有抵禦長期流血或血冲量的能力。有時此種影響是有用的，不過亦會有害處。當人身吸收過量的油，有會大量流血危險的可能性。

美國心臟協會建議定期多食魚，但是不贊成用魚油丸作爲補品。美國心臟協會在對康健的美國成年人規定飲食指南中建正餐，以之控制在節食中脂肪的數量。蝦、龍議人們每日不需要多過五至七盎斯魚、鷄或瘦肉。魚或鷄應當作正餐，以之控制在節食中脂肪的數量。蝦、龍蝦或沙丁魚應限制每星期不超過一次，因其膽固醇多。

魚油不是療治冠心病靈藥，將來的研究會給你證明。美國人祇有康健的生活方式，才能減少有心臟病之危險。

（美國心臟協會供稿）

健康常識

艾諾斯組成市民諮詢委員會
負責甄選新市政委員
七華裔人士受命薦才

（舊金山訊）一個五十一人的市民諮詢委員會已經成立，以幫助市長組織新的各市政委員會。上述消息是市長艾諾斯一月廿七日在記者招待會上宣佈的。

該市民諮詢委員會的成員來自本市主要族裔社區和各階層。其職責是推薦和審核各委員會委員候選人。

五十一名諮委中，亞裔佔了十人，包括七名華裔，和越、韓、菲裔各一。另外來自黑人社區的有六人，西裔社區五人，代表同性戀組織的六人，勞工團體八人。華裔代表在少民族代表中數量最多，而且愛絲特·麥還被委任爲諮委會副主席。

華裔諮委除愛絲特·麥之外，其他六人是：華埠住屋改進協助社行政主任翁錫智，警局分局長弗雷德·劉，萬國普通儲貸會副總裁何胡筱英，英文雜誌「米」的督印人黃志冲，加州護士協會的瑪琳·周，他們會留任至新的委員名單公佈。

市府共有廿三個委員會，委員總數超過二百一十人。艾諾斯就任市長後曾要求前市長范士丹委任的委員辭職，以便組織新的委員會。據悉，現在已有六十五人提出辭職，但他們會留任至新的委員名單公佈。

諮委會將在日內開始工作。委員們經過分組討論，會替每一個委員職位提出三至五名候選人，然後把名單提交市長作最後決定。估計整個甄選過程需時兩個月。

聯邦撥款爲無家者治病
東北醫療中心參與其事

（舊金山訊）東北醫療中心最近得到聯邦政府衛生福利部撥款一百四十萬元，爲舊金山爲數約六千名的無家可歸者提供免費醫療服務。這項服務可望在三月開始。

該中心的行政主任黃謝小愚稱，這筆款項將由東北醫療中心分發給市政府之衛生局及其他八個社區醫療診所，而該中心將保留約廿萬元的經費，爲華埠的新移民、難民及無家可歸者服務。

去年底，聯邦當局通過了「麥堅尼法案」，批准國會撥款四千六百萬元予一百零八個醫療單位，爲全國的無家可歸者提供免費醫療。東北醫療中心爲其中之一。

黃謝小愚解釋說，無家可歸者的廣泛定義爲那些缺乏住屋的市民，它包括了一些住在庇護所，臨時旅館和寄人籬下而經濟上有困難的新移民。

據悉，東北醫療中心準備租賃一部貨車，接載工作人員到無家可歸者的聚居地，如庇護所、公園、飯堂等。無家可歸人士所獲得的醫療服務包括急救，基本健康評估、輔導及推薦診所。

黃謝小愚表示，東北醫療中心一向都以保持高質素之醫療衛生服務爲宗旨，今次再獲得聯邦政府授權分撥款項，此舉不但是該中心的光榮，也爲華人爭光。

位於士德頓街一五二〇號的東北醫療中心爲華埠服務已近十七年，該中心有各專科名醫十數人，爲灣區市民提供各項醫療服務，包括牙科及眼科。有關詳情可電三九一—九六八六查詢。

亞裔高教會議月底舉行
學界名流探討機會挑戰
吳家瑋田長霖徐建立王靈智等將出席

由加州教育界亞裔人士召開的「亞裔與高等教育，挑戰與機會」大型會議，將於二月十六日至二十八日在屋崙機場凱悅酒店舉行。

這個機會是第一次聚集高等教育界的重要人士，評審大專教育問題。很多問題，影響到人口不斷增加的加州亞裔。

會議將研究策略，以促進亞裔在加州大學，加州州立大學及加州社區學院的晉升機會。

會議將專注在一些影響亞裔的問題，例如：大學新生招收限額制度；亞裔進入研究院及專業教育諸般受限制，缺乏對不諳英語的移民及難民學生的幫助；在高等教育界，行政及領導階層亞裔代表數目不足；亞裔及少數民族學生愈來愈遭受到種族的敵視；系教職員亞裔不足；及忽視亞裔的語言能力，文化背景，未能好好利用等等。

「今日加州的高中畢業生，有百分之十以上是亞裔及菲律賓裔。到二十一世紀，亞裔移民及難民來美的數目會不斷增加，如何去配合這些學生的需要，是加州大學及學院的挑戰。」召集人之一，加州大學評議會的和田賴忠說。

參加討論的包括吳家瑋、田長霖、徐建立、王靈智等數十人。會議得到基金及學院董事會等機構贊助。預料有二百五十多人出席。

處理亞裔入學申請欠妥
柏克萊加大校長表歉意

（沙加緬度訊）加州大學柏克萊分校校長海曼雖然否認該校對亞裔學生申請入學有歧視傾向，但他承認校方對這些學生的申請處理方式不妥，工作做得不足。他就此向亞裔社區表示道歉。

海曼在加州衆議院高等教育事務委員會上作證時說，「我希望多關心基本上受關注的問題。柏克萊加大應更加公開其行動，而非百般辯解。學校舉措引致各方憂慮，本人特此表示道歉。」

華人權益促進會行政主任謝國器表示，「海曼的道歉首次顯示他們在這方面有差錯。」

海曼堅稱柏克萊加大的招生政策對亞裔學生沒有歧視。他說，校方在目前和將來實施公平而有效的招生政策至爲重要。但學校因校舍不足，不能錄取所有够資格的學生。去年，兩千名平均成績達到A的學生遭到該校拒收。

據統計，入讀加州大學的亞裔學生於一九八四年顯著減少，亞裔社區人士投訴，加州大學系統的八所分校，尤其是柏克萊分校企圖限制，甚至減少亞裔學生的入學人數。

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EAST WEST 東西報

一九八八年二月四日　第二十二卷第五期　EAST/WEST NEWS　每份二角五分

繼保羅·賽蒙之後又一人
傑克遜向華政會許諾
功成將會委華裔高職

（本報訊）華裔臨時政治協調會一月二十七日宣佈，民主黨總統候選人傑克遜牧師已在該會敦促下，承諾在當選後委任華裔出掌聯邦決策階層職務。

一向倡導少數族裔平等權益的傑克遜在致華裔臨時政治協調會的聲明中指出：「假如能當選美國總統，我將指派華裔和其他亞太裔人士擔任聯邦政府決策位置。我將指派華裔和其他亞太裔出任聯邦行政和司法部門關鍵職位。這是正確的措施。」

他並指出，在民權委員會和平等就業機會委員會成員中，目前還設有一位華裔或亞太裔委員，而小型商業管理局，少數族裔商業發展局，國家科學理事會和移民歸化局等部門也都需要華裔的代表參與，因爲這些政府機構都對華裔社區有直接的影響。

傑克遜表示，在爭取授權和代表性方面，我們還有待努力。此刻正是亞裔進入國會參、衆議院的時機。他說：「華裔所需要的不是一位領袖，而是獲取權力。華裔足能建立本身的領導。」

傑克遜牧師是繼賽蒙參議員之後第二位應華政會要求公開發表聲明承諾指派華裔擔任聯邦決策工作的本年度總統大選候選人。

華政會是於去年三月秉承「華裔公民關於一九八八年大選宣言」精神成立的全美性組織，由陳香梅和吳仙標等華裔領袖。該組織跨越共和、民主黨導界綫，以爭取華人共同利益爲目標，號召全美華人加入這一行動。

因中國向伊朗出售"蠶"式導彈
美國防部視華爲敵
名單將於今夏宣佈

據悉，國防部幾年來一直到美中關係敏感，才把這個內視爲「不結盟友好國家」。而不危及美國安全」的優惠名單內。

這位發言人解釋說，中國外是因爲工作人員出的錯。

但是，國防部發言人說，美國並不認爲中國是敵國，而被把中國視爲敵對國家，只是考慮國家和地區被視爲敵國。該份名單會在三、四個月後公佈。

國防部標準祕而不宣。

國防部官員私下說，美國此舉是因爲中國繼續向伊朗出售「蠶」式導彈，美國也相信中國利用移民充當間諜。

按照國防部規定，對被列爲敵對國家的公民在歸化美國後五年內不得發給國防部的通行證。

據時報」報導稱，中國將會被列入古巴、尼加拉瓜和越南等廿六個包括蘇聯、國家和地區被視爲敵國。該份名單之內。這些國家和地區被視

這個消息的透露似乎並未引起中國方面的强烈反應。中國外交部發言人僅在例行的新聞發佈會上答記者問時表示，「已注意到有關報導，並認爲美國將中國列爲敵對國家此舉不符合美國政府多次公開表示的立場。」

「紐約時報」報導，美國將在今夏公開把中國列入「敵對國家」名單。稍後國防部官員證實了這項消息。

（綜合報導）上週「紐約時報」報導，

加州針灸考試怪事多
通過機會如中六合彩

（本報訊）加州針灸醫師考試委員會成立以來的第一次公聽會於一月三十日在舊金山的州政府大樓舉行。

參加最近一次考試（分別於去年八月和九月舉行）的八十餘考生（其中約五分之一爲亞裔）出席了公聽會。三十名憤怒的發言者衆口一詞地指責這次考試怪事百出。參加考試的六百三十九名考生中，只有二百一十一人（佔總數百分之三十三）能通過筆試和操作試。有的考生甚至說，通過考試「難過中六合彩」。

發言者在公聽會上數列該次考試內容的種種不合理，例如試題出錯，限制過嚴，形式與實際操作脫節，等等。他們要求重新估評這次考試的成績，並提出改進以後考試的一些建議。

主持公聽會的考試委員會成員、考試程序小組主席艾德文承認，考生們的投訴基本上有根據，希望在下次考試時加以改進。但他强調，不會考慮更改任何這次考試的分數。

考試委員會定於二月十一日下午三時再舉行一次公聽，地點是：

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蔣經國遺體
台灣民衆舉島致哀
曆桃園

（台北訊）蔣經國遺體一月三十日在台北忠烈祠大殮，隨即奉曆桃園大溪。

大殮儀式開始之前，蔣家親屬在蔣經國夫人方良女士率領下，最後瞻仰了蔣的遺容。移靈時，鳴放二十一響禮炮，全島教堂、寺廟敲鐘，警報器拉響，民衆默哀一分鐘。然後，由李登輝、俞國華等治喪大員執紼，隨靈柩移至忠烈祠門外。靈車緩緩駛向桃園，沿途民衆以各種形式拜祭。

蔣經國的曆所是一座白色的平房，與奉曆其父蔣介石遺體的慈湖僅相隔數里。

據台灣官員說，計有廿九個國家派官方代表團參加了奉曆典禮，另外一些和台灣沒有外交關係的國家雖然派代表觀禮，但皆强調只代表人民而非代表政府。美國的十四人代表團由前司法部長史密斯率領。

蔣介石遺孀宋美齡沒有出席奉曆儀式，她的缺席頗惹人猜測。

新法教學有成績
華裔教師獲殊榮

（帝利市訊）此間地平綫小學的華裔教師陳美琳（譯音）日前榮獲全國改進教育基金會授予「姬絲達·麥考利夫教育家」稱號。

全國改進教育基金會在宇航員女教師麥考利夫遇難兩週年之際，公佈獲此稱號的五位優秀教師名單。他們是從全國四百名入圍者中再選出的優勝者。得獎人將於三月前往華府領取五千元獎金，並幫助基金會準備今夏召開科學教育工作會議。

陳美琳自一九六八年以來一直在南三藩市學區任教。全國改進教育基金會的通告指出，陳女士創新的教育方法，幫助她所在學區改進理科教學，取得優異成績。

華埠人語
在民主政制中
選票便是實力

華裔政治協調會在去年三月成立，由陳香梅和吳仙標出任共同主席。年來該會一方面收集華裔簽名支持，一方面去信兩黨的總統候選人，要求他們應允在獲選後要派華裔擔任聯邦高層職務。

經過華政會諸位社區領袖年來的努力，已得到賽蒙和傑克遜兩位民主黨候選人的支持。他們都表示當選總統後，將指派華裔和其他亞太裔人士出任聯邦政府中有決策實權的高層職位。大家知道，以往在競選期間，候選人來華埠亮相的不少，大多說幾句好聽的話，讚賞一下華裔是好公民，華人家庭是好典範，華人餐館的菜式頂瓜瓜便會揚長而去。獲選後直接間接委任的幾千名高職中，華裔被選中的寥寥可數。所以我們認爲華政會的策略是對的。「你要我們的選票嗎？我們要你先作出承諾。你要我們捐出助選費嗎？我們要先看你的政綱！」

不過，在目前十多名的候選人中，只有賽蒙和傑克遜兩人作出承諾，而共和黨候選人中還沒有一位有回響，這是令人難以滿意的。我們希望華政會繼續努力爭取，也希望有更多社區人士註册選舉，不要忘記「有選票，便有實力」！

（劉池光）